



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

### Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

### About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

**The Misrepresentations of Anna Breithwait**  
**1824**

C  
8324  
III

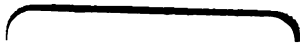


C8324.111

HARVARD COLLEGE  
LIBRARY



THE GIFT OF  
HAVERFORD COLLEGE LIBRARY  
HAVERFORD, PENNSYLVANIA



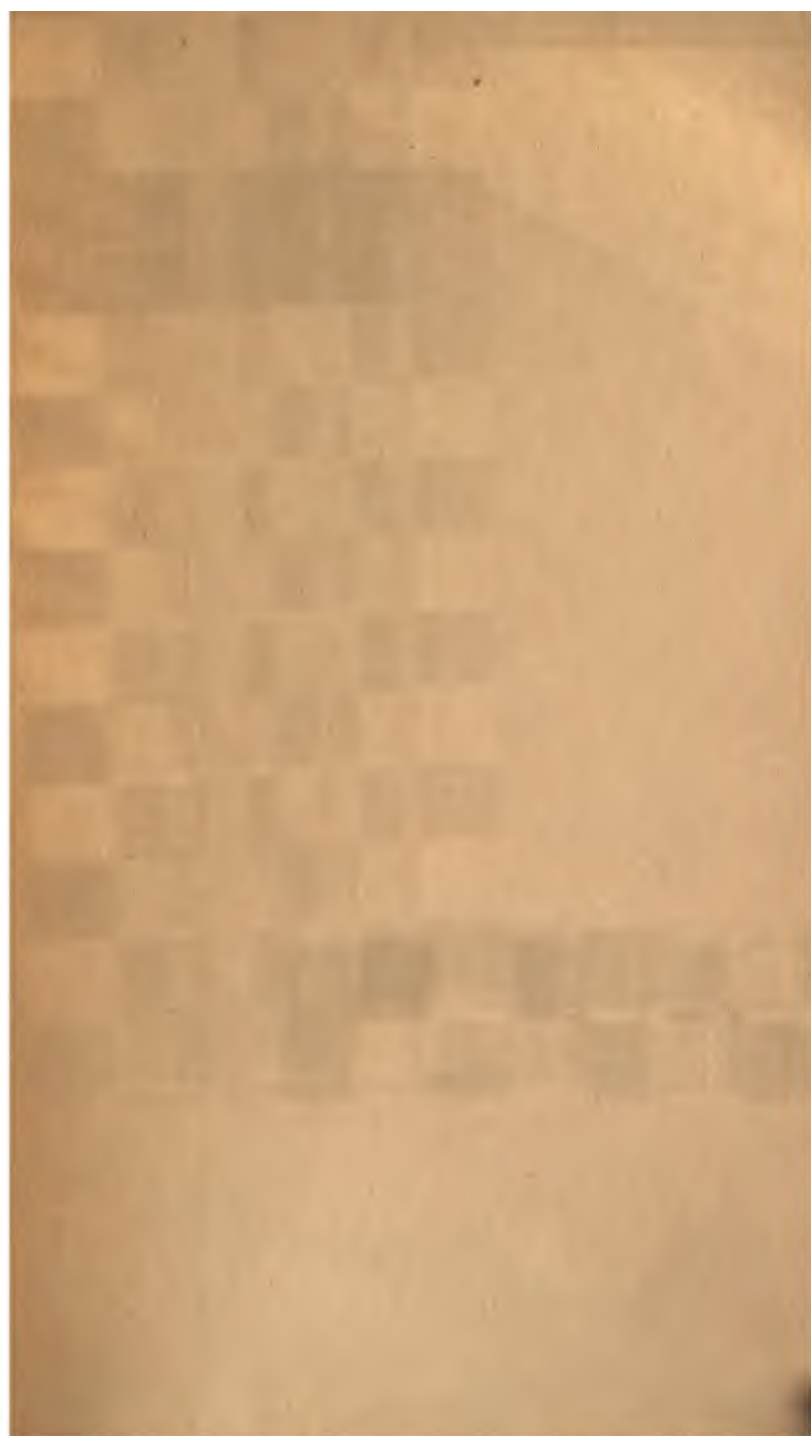


4.111

HARVARD COLLEGE  
LIBRARY



THE GIFT OF  
HAVERFORD COLLEGE LIBRARY  
HAVERFORD, PENNSYLVANIA











7

*Letter*

THE  
**MISREPRESENTATIONS**

OF

**ANNA BRAITHWAIT,**

IN RELATION TO THE

**Doctrines Preached by Elias Hicks.**

TOGETHER WITH

THE REFUTATION OF THE SAME,

IN A LETTER FROM

**ELIAS HICKS,**

TO DR. ATLEE OF PHILADELPHIA.

---

*PHILADELPHIA:*

PRINTED FOR THE PURCHASER.

.....  
1824.

C 8324.111

✓


HARVARD COLLEGE LIBRARY  
GIFT OF  
HAVERFORD COLLEGE LIBRARY  
JUL 9 1935

*(Copy Right Secured.)*

M/



## ADVERTISEMENT.



IN offering the following Letters to the public, the publisher deems it necessary to state that it has been done without the knowledge of *any* of the parties concerned, but that justice to the character of an individual, who has always been esteemed as a minister of the highest standing in the Society of Friends, requires that an attack made and circulated so extensively *in manuscript* against him, though by a weak and deluded woman, should not be suffered to pass unnoticed. In order that those unacquainted with the circumstances, that have occasioned her violation of the discipline of the society to which she belongs, it becomes proper here to give a short account of a train of occurrences that have taken place *in the society* of friends for several years past. Concerning the character of Elias Hicks, it stands upon a foundation too firm to be in any way affected either by our encomiums or our censures ; suffice it to say, that for many years he has been a preacher at New-York of that true and living gospel, for the establishment of which the Quakers suffered so much at the time of their origin as a society, in persecutions, fines and imprisonments. Strong in mind, deep in experience, venerable in years, a strict observer of the laws of God, and follower of Christ, possessing great oratorical powers, and withal speaking the word of God as the spirit giveth utterance ; he brings conviction to the soul. In his endeavours to keep the society faithful to its principles, in bringing it back from the spirit of the world to the spirit of the light of God, revealed in the mind ; from a sole dependence upon a vicarious means of salvation to the inward knowledge and obedience to the known will of the Creator, it could not be expected but that he would give offence to some who

would find the road too difficult to follow, and that it would be much easier to be saved by the merits of another, or the possession of and obedience to a guilded *household God*, containing their sole rule of faith and practice. A disposition to yield its fundamental doctrines by gradually uniting and conceding their most important testimonies and principles to the prevalent spirit of the word, has, we are forced to say, latterly been evinced both in England and America. The society has been flattered, cajoled, and favoured by the Episcopal clergy, the tythes have in many cases, been as it were, forgotten, and the spirit which once maintained a bold and decisive testimony against a hireling priesthood, has been quelled by its indulgence; nay, even the society itself seems anxious to soften down the differences between themselves and other sects; and terms "what have hitherto been considered fundamental principles, mere peculiarities;"\* conspicuous and distinguished Quakers are found uniting with the *Most Honourables*"—"Right Honourables" and "*Right Reverends*," with Dukes, Lords and Levites. In a work lately published in England† concerning the peculiarities above mentioned, the conceding conciliatory spirit is but too conspicuous; "neither wars nor fightings are disavowed; nor church establishments, nor hireling priests, nor pomps, nor pastimes; nor the most christian combinations, from the king or his throne down to the lords and commons and priests at the altar, to perpetuate oppression in the earth, and to despoil the people of both their temporal and spiritual rights."

Among these for some time stood conspicuous ———, who in a letter to a friend in this city, denounces Elias Hicks as preaching doctrines that tend to destroy the Christian Religion, merely on account of the testimony he bore, in common with many of his Brethren against Bible Societies,

\* See Berean, p. 198.

† Observations on the peculiarities of the Society of Friends, by Joseph John Guerne. Lond. 1824.

and some other similar associations, and to so great a height did he carry his malice, that by the cry of heresy, he raised the standard of dissention for all the disaffected ; accused Elias Hicks of preaching unsound doctrines and inculcating pernicious principles. Many of the weak members of his Society have been deceived, and the cry of ignorance and infidelity extended across the Atlantic. The sympathy of their wise and orthodox Brethren was excited into lively existence, and *the poor, the savage, the unlearned society* of Friends beyond the water has claimed their tender commiseration. Hence puffed up with high notions of superior understanding and cultivated mind, raised still higher by her ideas of grovelling America, A Braithwait left the soil of her native England, armed with full documentary evidence of her unity with the society at home, gifted by nature with unbounded assurance of mind and a countenance undaunted in what she considered the service of the Lord. She it was before whom the monster of infidelity was to wither and to die, who was to bring the American people into all the glorious consistency of the *M.ther Church*.

The voice of well done good and faithful servant, already sounded in her ears, and her imagination stood high on the pinnacle of greatness. Alas ! alas ! how great the disappointment, how are the mighty fallen. Americans O ! thought undreamt of, think and act for themselves, not accustomed to be controlled in their sentiments, more than in their persons, they receive not for doctrines the commandments of men ! they admit no truths but such as right reason sanctions, and believe in no beliefs, but such as convince the understanding. Finding that our people were not to be carried away by a false zeal ; a zeal for God, not according to the knowledge as the Apostle Paul expresses it ; that she had utterly failed in attempting to make them understand that of which she confessed she had no understanding herself ; and to believe that which she could not explain, and could not herself com-

prehend, that she could not excite the Society against one of the first, best and most faithful ministers that have ever supported its testimonies and principles, that she was at variance with most of its members both in her sentiments of propriety of conduct and in Doctrine, she returned in all the bitterness of disappointed ambition, and though the Quakers (as we understand) could not as a Society depart from the formal matter of course expressions of unity in her certificate, they most cordially united to wish her a speedy and *affectionate* farewell.

Whether this unwarrantable attack of a disappointed foreigner on the character of so distinguished a member of their Society as Elias Hicks, will meet the attention it deserves from that body, time only can determine, suffice it to say that it was not until after she was on her passage from this Country, that she ventured on the publication of her misrepresentations, thinking that she was now beyond the controlling influence of its discipline.

*Philadelphia, Oct. 5th, 1824.*



## SUBSTANCE OF A LETTER

FROM

**ANNA BRAITHWAIT,**

ON THE SUBJECT OF THE ANTICHRISTIAN DOCTRINES  
PREACHED BY ELIAS HICKS.

---

“THE first conversation had with Elias Hicks by Anna Braithwait, was after the quarterly meeting of Ministers and Elders dined at his house; after expressing his great unity with her, he seemed to think she wanted nothing but further experience to *enlarge* her views and make them *more correct*. He spoke on the subject of the Scriptures, as being *much too highly thought* of amongst friends; elucidating his views by saying that a master was useful in teaching the rules of Arithmetic, but when we had learned them, he was no longer needful to us; therefore, when we came to the Spirit, to which the Scriptures direct, we have *no longer need of them*, in-



part of what was contained in the Scriptures, and that he conceived the writings of Confucius, and of many of the Philosophers were equally of Divine Revelation with the Scriptures; that the heathen nations, the Mahometans, Chinese and Indians bore *greater evidence* of the influence of Divine light, than professing Christians.

Elias Hicks asked A. B. if she could be so ignorant as to believe in the account of the creation of the world, as given in the Scriptures? that he had been for the last ten years *convinced* that it was nothing but an allegory, that this had been especially revealed to his mind in a meeting in Liberty-street, about that time. He asked A. B. if she thought Adam was any worse after he had eaten the forbidden fruit than before? saying that he did not believe he was. He also asked her if she conceived we were born into the world in any different condition from Adam, when he was first created? stating that to suppose we had any *propensities* to evil, was to suppose the Almighty created evil, and that he believed all our propensities were good

and it was the excessive indulgence of them that made them evil. He spoke much on the absurdity of believing in any *outward sacrifice* for sin; that it was *the same spirit* in us, that was in Christ which was the *alone means of redemption* and salvation, that he believed it to be from this Spirit that he was convinced that Jesus Christ was no more than a Prophet who was faithful to the gift that was in him and which was conferred at the time the Spirit descended upon him like a dove, when he was undergoing the ceremony of outward baptism.

Elias Hicks said if A. B. would attentively read the Scriptures she would believe Jesus to be the son of Joseph, and quoted many texts to convince her of it. He asked her whether she could suppose the Almighty to be so cruel as to suffer Jesus Christ to die for our sakes; he appealed to her as a mother, stating how cruel it would be for her to suffer one of her children to die for the dearest friend she had in the world; that Jesus died in support of his testimonies as any other martyr had died, and that his death was

no more to us than of any other martyr ; that he died through the persecutions of the Jews, *not willingly*, but because he could not help it.

On being told that it was the fulness of the Godhead that was in *Christ* and a *measure* of the Spirit that was in *us*. Elias Hicks asserted that the fulness of the Godhead was in *us* and in every blade of grass, and he often expressed his belief that if we attended to the Spirit, every thing relating to the dealings of the Almighty would be revealed to us individually, so that we could comprehend every thing ourselves ; that he thought there was no other test for our society to be governed by, but the test of the Spirit ; without any reference to the revealed will of God as contained in the Scriptures. On being asked how it should be that the Spirit should in his mind directly oppose the leading doctrines of our Society, founded upon Christian testimony and upon the revelation of the Lord's Power in the hearts of our early friends ; and how it should be that in A. B's. mind its openings had been in uniform accordance with these ; and who must decide between them ? He said he

did not know ; but he should like to live to see the day when our discipline should be extended to nothing further than immoral conduct ; that he thought matters of truth should never come under its cognizance ; and he hoped Friends would let *him* alone as long as he lived. On being asked what would become of the Society if one minister stated one thing and another something directly opposite, all asserting Divine inspiration ? He said he should like to see it tried.

On the very subject of the miraculous birth of our Saviour, Ann Shipley, who was with me, and who will bear witness to all the above statements, mentioned to me that some years ago in a religious meeting she had heard Elias Hicks most beautifully allude to his full belief in our Saviour's being the son of the Virgin Mary, and he entered into some instructive illustrations on the subject.

Can the Spirit of the Lord be opposed to itself in its operations in the mind.

(Signed) ANN BRAITHWAIT.

*New-York, 7th mo. 16, 1824.*

## ELIAS HICKS

TO DR. EDWIN A. ATLEE,

CONCERNING THE PRECEEDING LETTER.

---

*Jericho, 9th mo. 27, 1824.*

MY DEAR FRIEND,

THY very acceptable letter of the 29th ult. came duly to hand, and I have taken my pen, not only to acknowledge thy kindness, but also to state to thee, the unfriendly and unchristian conduct of A. Braithwait towards me, not only as relates to that extract, but in her conversation among Friends and others, traducing my religious character, and saying I held and promulgated infidel doctrines, &c. Endeavouring to prejudice the minds of Friends against me, behind my back in open violation of gospel order. She came to my house as stated in the extract thou sent me, after the Quarterly Meeting of Ministers and Elders held at Westbury, in first month last.



At that meeting was the first time I saw her, which was about five or six months after her arrival in New-York, and as I had heard her well spoken of as a minister, I could have had no preconceived opinion of her but what was favourable ; therefore I treated her with all the cordiality and friendship I was capable of. She also from all outward appearance manifested the same, and after dinner she requested, in company with A. S. a female friend that was with her, a private opportunity with me. So we withdrew into another room (where we continued in conversation for near two hours,) and being innocent and ignorant of any cause that I had given on my part for the necessity of such an opportunity, I concluded she had nothing more in view than to have a little free conversation on the state of those select meetings. But to my surprise the first subject she spoke upon, was to call in question a sentiment I had expressed in the meeting aforesaid, which appeared to me so plain and simple that I concluded the weakest member in our society, endowed with a rational understanding would have seen the propriety of.

It was a remark I made on the absence of three out of four of the representatives, appointed by one of the preparative meetings, to attend the quarterly meeting; and I having long been of the opinion, that much weakness had been introduced into our society by injudicious appointments, I have often been concerned to caution Friends on that account; the remark I made was this;—That I thought there was something wrong in the present instance, for as we profess to believe in the guidance of the spirit of truth as an unerring spirit, was it not reasonable to expect, especially in a meeting of ministers and elders, that if each friend attended to their proper gift, as this spirit is endued with prescience, that it would be much more likely under its divine influence we should be led to appoint such as would attend on a particular and necessary occasion, than to appoint those who could not attend. This idea she contended was not correct, and the sentiments she expressed on this subject really affected me, to think that any professing to be a gospel minister, called from a distant land, to teach others, and to be so deficient in knowledge and experience in

so plain a case, that I could not well help saying to her that her views were the result of a want of religious experience, and that I believed if she improved her talent faithfully she would be brought to see better, and acknowledge the correctness of my position ; but she replied that she did not want to see better. This manifestation of her self-importance lowered her character as a gospel minister very much in my view, and her subsequent conduct while she was with us abundantly corroborated and confirmed this view concerning her. As to her charge against me, in regard to the scriptures, it is generally incorrect and some of it is false ; and it is very extraordinary that she should manifest so much seeming friendship for me, when present, and in my absence speak against me in such an unbecoming manner ; Indeed her conduct towards me often reminds me of the treachery of Judas when he betrayed his master with a kiss. And instead of acting towards me as a friend or a christian, she had at the same time been watching for evil.

As to my asserting that I believed the



scriptures were held in too high estimation, by the professors of christianity in general, I readily admit, as I have asserted it in my public communications for more than forty years ; but generally in opposition to those that held them to be the only rule of faith and practice ; and my views have always been in accordance with our primitive Friends on this point. And at diverse times when in conversation with hireling teachers (and at other times) I have given it as my opinion, that so long as they held the scriptures to be the only rule of faith, and practice, and by which they justify wars, hireling ministers, predestination, and what they call ordinances, (to wit :) water baptism, and the passover supper, mere relicts of the Jewish laws, so long the scriptures did much more harm than good ; but that the fault was not in the scriptures, but in their literal and carnal interpretation of them ; and that would always be the case until they came to the Spirit that gave them forth ; as no other power could break the seal and open them rightly to us. Hence I have observed in my public communications, and in conversation with the members of dif-

ferent denominations, and others who held that the scriptures are the primary and only rule of faith and practice, that according to the true analogy of reasoning, "that for which a thing is such, the thing itself is more such," as the spirit was before the scriptures and above them, and without the spirit they could not have been written or known; and with this simple, but conclusive argument I have convinced divers of the soundness of our doctrine in this respect, that not the scriptures but the spirit of truth which Jesus commended his disciples to wait for as their only rule that would teach them all things and guide them into all truth is the primary and only rule of faith and practice, and is the only means by which, our salvation is effected. The extract contains so much inconsistency and is so incorrect, that as I proceed it appears less and less worthy of a reply, and yet it does contain some truth, I admit that I did assert and have long done it, that we cannot believe what we do not understand, this the scripture affirms, Deut. 29th 29th. "The secret things belong unto the Lord our God, but the things that are revealed belong unto

us and our children forever, that we may do all the words of this law," and all that is not revealed is to us the same as a nonentity and will remain so forever until it is revealed and that which is revealed enables us, agreeably to the apostle's exhortation to give a reason of the hope that is in us to honest inquirers. I also assert that we ought to bring all doctrines, whether written or verbal, to the test of the spirit of truth in our own minds, as the only sure director relative to the things of God; otherwise why is a manifestation of the Spirit given to every man, if it is not to profit by ? and if the Scriptures are above the Spirit and a more certain test of doctrines, why is the Spirit given, seeing it is useless ? but this doctrine, that the scriptures are the only rule of faith and practice, is a fundamental error and is manifested to be so by the scriptures themselves, and also by our primitive Friend's writings. It would seem that A. B. has strained every nerve in exaggerating my words, for I have not said more than R. Barclay and many others of our predecessors, respecting the errors in our English translation of the bible: hence it appears she was deter-



mined to criminate me at all events, by striving to make me erroneous for saying that the gospel handed to us, was no more authentic than many other writings; surely a person that did not assent to this, must be ignorant indeed; are not the writings of our primitive Friends as authentic as any book or writing, and especially such as were written so many centuries ago, the originals of which have been lost many hundred years? and are not the histories of passing events written by candid men of the present age, which thousands know to be true, as authentic as the bible?

Her assertions that I asked her, if she could be so ignorant as to believe in the account of the creation of the world, and that I had been convinced for the last ten years, that it was only an allegory, and that it had been especially revealed to me at a meeting in Liberty-street, about that time, and that I asked her if she thought Adam was any worse after he had eaten the forbidden fruit than before, and that I said that I did not believe he was; and also her asserting that I said Jesus Christ was no more than a prophet, and that I further

said that if she would read the Scriptures attentively she would believe that Jesus was the son of Joseph, these assertions of hers are all false, and unfounded, and must be the result of a feigned or false construction of something I might have said to suit her own purpose ; for those who do not wish to be satisfied with fair reasoning, there is no end to their caviling and misrepresentation. As to what she relates as it regards the manner of our coming into the world in our infant state, it is my belief that we come into the world in the same state of innocence, and endowed with the same propensities and desires that our first parents were in their primeval state, and this, Jesus Christ has established, and must be conclusive in the minds of all true believers, when he took a little child in his arms and blessed him, and said to them around him that except they were converted and became as that little child they should in no case enter into the kingdom of Heaven ; of course all the desires and propensities of that little child, and of our first parents in their primeval state, must have been good as they were all the endowments of their Creator, and given to

them for a special and useful purpose; but it is the improper and unlawful indulgence of them that is evil. I readily acknowledge that I have not been able to see or understand how the cruel persecution and crucifixion of Jesus Christ by the wicked and hard hearted Jews should expiate my sins; and I never have known any thing to effect that for me but the Grace of God that taught me agreeably to the apostle's doctrine to deny all ungodliness and the world's lusts and to live soberly, righteously, and godly in this present world; and as I have faithfully abode under its teachings in full obedience thereto, I have been brought to believe that my sins were forgiven and I permitted to sit under the Lord's teaching as saith the prophet, that the children of the Lord are all taught of the Lord and in righteousness they are established, and great is the peace of his children, and so long as I feel this peace there is nothing in this world that makes me afraid as it respects my eternal condition; but if any of my friends have received any known benefit from any outward sacrifice, I do not envy them their privilege; but surely they

would not be willing that I should acknowledge as a truth, that which I have no kind of knowledge of, I am willing to admit that divine mercy is no doubt watching over his rational creation for their good, and may secretly work at times for their preservation ; but if in his infinite wisdom and goodness he sees meet to hide it from us, as most consistent with his wisdom and our good, let us have a care that we do not in the pride of our hearts undertake to pry into his secret councils, lest we offend, but be content with what he is pleased to reveal to us, let it be more or less ; and especially if he is pleased to speak peace to our minds, and when he graciously condescends to do this, we shall know it to be a peace that the world cannot give with all its enjoyments, neither take away with all its frowns.

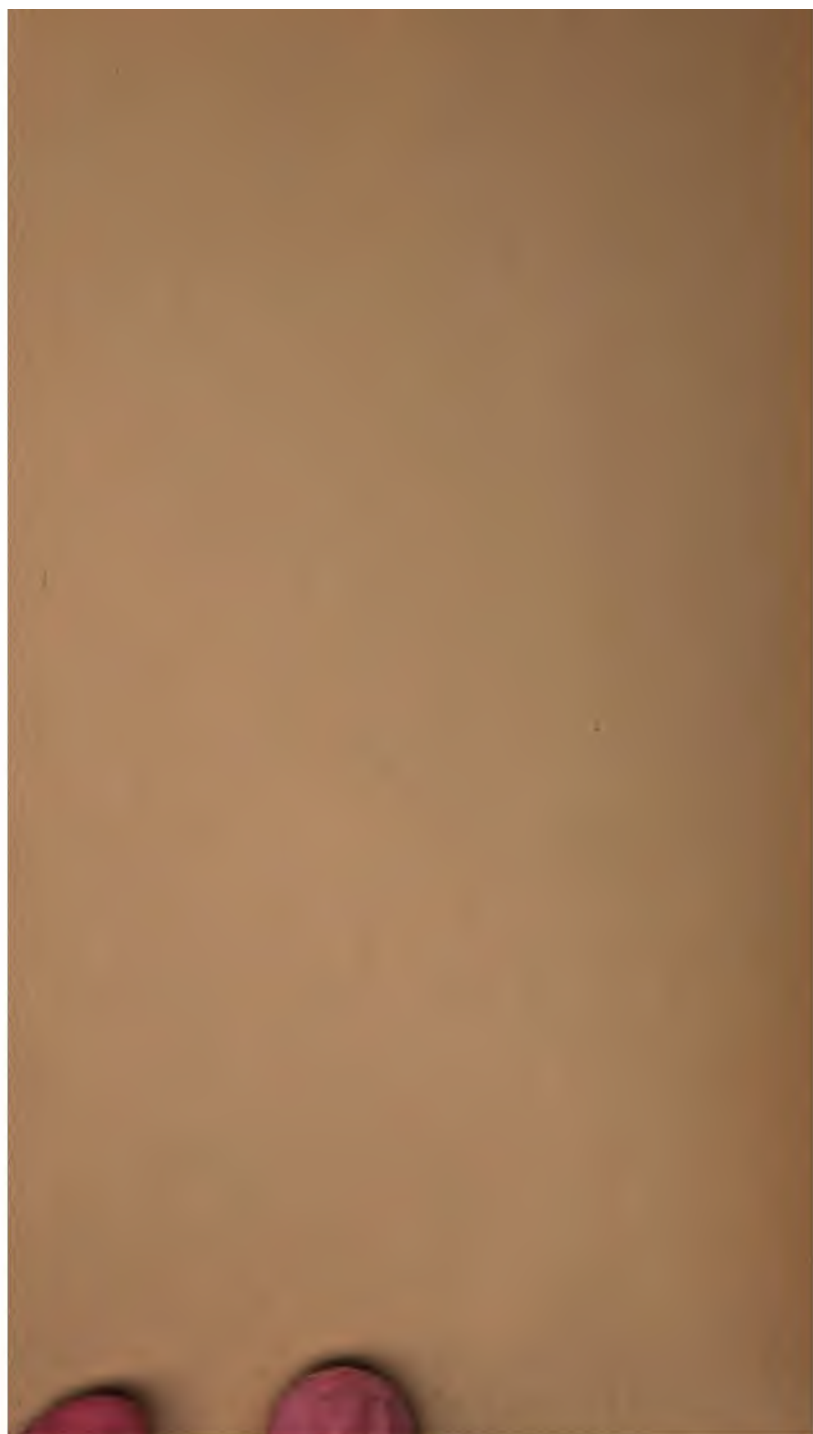
I shall now draw to a close, and with the salutation of Gospel love, I subscribe myself thy affectionate and sympathising friend and brother,

ELIAS HICKS.

*To Edwin A. Atlee.*







A FINE IS INCURRED IF THIS BOOK IS  
NOT RETURNED TO THE LIBRARY ON  
OR BEFORE THE LAST DATE STAMPED  
BELOW.

4170025  
CANCELLED

DEC 26 1972 H

WIDENER  
DEC 14 1994  
DEC 22 1994  
CANCELLED  
BOOK DUE



